

ONE DIMENSIONAL MAN AND THE FUTURE OF INDONESIAN SPIRIT OF “GOTONG ROYONG”

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ABSTRAK

Artikel ini bertujuan menjelaskan signifikansi perkembangan teknologi terhadap pandangan hidup masyarakat modern yang kemudian dispesifikkan pada dinamika penghayatan dan implementasi nilai *Gotong Royong*. Semangat *Gotong-royong* di dalam masyarakat Indonesia mulai terkikis oleh dampak yang ditimbulkan oleh modernitas. Tesis Herbert Marcuse tentang “One-Dimensional Man” menjadi perspektif yang digunakan untuk merefleksikan kondisi sosial masyarakat modern. Metode analisis data yang digunakan yaitu metode analisis deduktif yang mengacu pada model penelitian kualitatif Alan Bryman. Penelitian ini menawarkan sebuah hipotesis yang disandarkan pada teori sosial Herbert Marcuse bahwa masyarakat modern didominasi oleh kesadaran palsu yang kemudian mereduksi manusia ke arah yang kontraproduktif dengan semangat *Gotong-royong*. Penelitian ini juga berupaya merekonstruksi teori Marcuse yakni dengan meletakkan sosio-epistemologi sebagai basis paradigmatis untuk memperkuat kerangka kerja implementasi nilai *Gotong-royong* menjadi sebuah praksis sosial.

Kata Kunci:
Epistemologi sosial, *Gotong Royong*, *One-Dimensional Man*, praksis sosial.

INTRODUCTION

In the Indonesian context, there is a reason to clearly say that our society is in many ways differ from Western society. Indonesian society is strengthened by the plurality of cultures that were born from various ethnic groups who inhabited the archipelago long before the Indonesian State was established. One of the values which are constructive in strengthening the unity of the nation amid the influence of modern Western reason that ignores and reduces the nature of spirit is the value of *Gotong-royong*. Subagyo (2012: 63) sees that human existence is always related to nature. The link can be seen from the social system of a wise system, for example, *Gotong-royong*. The application of *Gotong-royong* in the social life of the people is a consequence of the plurality of the Indonesian people. The value of *Gotong-royong* is complex, and it is possible to represent the plurality of the Indonesian nation because it involves mixing culture into a holistic unity. Nikmah (2013) writes that ethnic Chinese reforms have a significant

influence in strengthening the spirit of *Gotong-royong* in the social life of the community. *Gotong Royong* also has a positive effect on religious life. For example, the implementation of *Gotong Royong* in Balun Village includes interfaith *Gotong Royong* and intra-religious *Gotong Royong* (Anggorowati et al., 2015).

Since the time of Galileo (1564-1642), Western civilization has increasingly fallen under the spell of science (Subbotsky, 2011: 126). The era of modernism—indicated by the increasingly widespread influence of democratization in Western civilization—is an era in which human existence in the form of society begins to rub against technological advances. In the mid-twentieth century, classical modernization theory predicted that economic development would set off a series of social changes that together tend to produce political democracy (Ding, 2015: 1).

After the proclamation of Indonesian independence on August 17, 1945, political democracy was based on the values contained in Pancasila. Following the needs of this research, there is one value that is specifically studied, namely the value of *Gotong-royong* which is based on two things, social knowledge and social consciousness. These two things are the derivation of the five *sila* which are interrelated in a dialogical relationship in a pyramidal hierarchical pattern. Based on this pattern, the first *sila* animates the four *sila* below it. Similarly, the first *sila* contains the other four *sila*, which also apply to the other *sila* (Khasri, 2021: 88).

In the context of Indonesian society, social transformation runs linearly with technological developments. The development of people's mindsets, especially rural communities—people who are still relatively consistent in applying the *Gotong-royong* philosophy—can be used as a benchmark in assessing the significance of modernity on community social activities, which include the dynamics of social knowledge and social consciousness. Referring to research conducted by Rosyani, rural communities in Jambi Province have undergone a multidimensional transformation, namely a transformation that includes aspects of knowledge and awareness. These two aspects then affect the sociality of society. Social transformation in rural communities in Jambi is significantly influenced by modernization in the agriculture sector which can also be interpreted as a transformation in the field of agricultural and plantation management in the form of a transition from traditional management to more modern ones—using modern technology (Rosyani et al., 2019: 103). It was this modern-centric transition that then had an impact on the vitality of the value of *Gotong-royong*. It means that the transition also involves a paradigm shift that is more inclined to pragmatism-materialistic, namely a mindset that makes effectiveness and time efficiency the main priority. For example, the management of agricultural land using human labor—done voluntarily or with a wage system—will be more ineffective and efficient when compared to maximizing the role of agricultural technology. Therefore, switching to the use of sophisticated technology will be more profitable, but on the other hand, it can reduce social cohesiveness and solidarity because it tends to strengthen individualism.

According to the explanation above, what we face today is not a modern or postmodern era, but an era that Zygmunt Bauman identified as "liquid modernity," which is a concept that focuses on transformation that affects human life regarding general policy determinations of life (Palese, 2013: 1). The order, which is the ambition of the modern world, wants to regulate the vital side of human life to touch the level of Consciousness and social realm about the social

interactions of society that are increasingly standing firmly on the footing of materialist ontology. As Seyyed Hossein Nasr's opinion was quoted by Mahdi (2012: 149-150) that alienation in modern society occurs because modern civilization is built on the gradual rejection of the nature of *ruhaniyah* in human life. The spiritual dimension is the identity of the people in Eastern civilization. For example, in Indonesian society, social solidarity is built on a foundation of spirituality that cannot be separated from the essence of *ruhaniyah*. The pattern of human life that is surrounded and cannot be separated from sophisticated technological devices makes people unmindful and unaware that their spiritual dimension has been distorted (Mahdi, 2012: 151). Spirituality is an inseparable part of the nature of human spirituality with its various existential expressions in sociality.

However, an understanding of the value of *Gotong Royong* must be considered because it affects the achievement of its application goals in society. Unfortunately, in this modern era, individualism is getting stronger. The leading cause is the lack of knowledge about the value of *Gotong Royong*, and the imbalance between knowledge and the practice of *Gotong Royong* (MPB Adelina; Nurmalisa, Yunisca, 2016). The decline of the value of *Gotong Royong* was also expressed by (Lestari et al., 2015) that in the Pulung Kencana Village, farmers prefer to use farm laborers and modern agricultural technology rather than using the *Gotong Royong* system. The main reason is efficiency and effectiveness, which prioritizes economic considerations. Looking at some of the research reports above, we can see that there is a factor of pragmatism that replaces the value of *Gotong Royong*. Farmers will be able to save more money if they use the services of farm laborers and modern technology but, on the other hand, the deficit of solidarity, which results in the loosening of social ties. Pragmatism is born from "modern reason" and "Western technological reasons."

Some of those research focuses on the normativity of the implementation of *Gotong Royong* values of the community. Ideally, the value of *Gotong Royong* as one of the local wisdom is centrally positioned in managing differences, as well as a catalyst for the social harmonization of the Indonesian people. However, the dimension of normativity is not enough in addressing the heterogeneity of the Indonesian people who are struggling with the flow of modernity. One of the main points of the problem of modern society is "the technological reason" that is increasingly reducing the value of humanity. The reduction of human values is marked by the strengthening of individualism, which erodes solidarity. Solidarity is the social capital of the Indonesian people. Another impact is that it tends to reduce the state of nature of humans as multidimensional humans to humans, which Herbert Marcuse calls One Dimensional Man. Although the economic influence is considerable for modern civilization, this research will not focus on economic discourse, but rather on philosophical anthropology discourse. Philosophical anthropology is a discourse about the changes in social paradigms in society. It is caused by modernism with a set of reductive derivations that have been able to shake the primordial values that have been established, which is the typical style of the Indonesian people.

In this study, the concept of One Dimensional Man will be directed more towards philosophical anthropology discourse, which will, in turn, intersect with social epistemology and people's collective consciousness of their social identity. Discussing social identity, it will expose us to the discourse about the relationship of individual consciousness with the communal, and how the two consciousnesses can be harmonious with the spirit of *Gotong-royong*. Hence, the question arises "Is the human dimension one (One Dimensional Man) is

evidence of the decadence of individual and collective consciousness on an illusory life reference and tends to be unconsciousness?". This question is still relevant to criticism of modern industrial society, which, along with the times, had always experienced commodification, so that problems that arise always exist and continue to grow on the same root, as when the early modern industrial society emerged.

There is a thesis that will be tested in this study, namely that *Gotong Royong*, as one of the local wisdom of the archipelago can be a stimulant of social solidarity in order to return one-dimensional humans to their original form, multi-dimensional humans. In examining and defending the thesis, this research seeks to find a conceptual-philosophical basis—social epistemology, individual and collective consciousness—contained in the spirit of *Gotong Royong*. Next, the practical domain is how the conceptual-philosophical basis can be implemented in the social life of the community to strengthen solidarity.

GOTONG-ROYONG & MODERN SOCIETY

In various cultures around the world, the phenomenon of "communality" is a matter of much research and documentation. "Communality" shows social behavior in which people gather to complete shared tasks, often by the joint provision of manual labor by residents to the community as a whole (Slikkerveer, 2019: 307). An example of such a local institution of "communality" in North America is known as *gadugi*, a *Cherokee* reference to cooperative labor where men and women work together voluntarily to help the group of elders, mainly with their housing and health care. In the Mediterranean Region, the concept of immunity denotes the village-based collaboration in Turkey, such as joining forces to build a connector that can be used together by the community. In addition there are many more from other parts of the world that represent the concept of "communality". In Indonesia, the root of the term "*Gotong Royong*" refers to the Javanese verb *Ngotong*, obviously cognate with the Sundanese term *Ngagotong*, meaning several people carrying out some tasks, while *Royong* means "together" (Slikkerveer, 2019: 308). Thus, *Gotong Royong* can be defined as a social activity that promotes togetherness in completing a job. Practically, difficult work can be easily completed if done together.

Based on his fieldwork in Central Java, the Indonesian anthropologist Koentjaraningrat (1961) categorizes *Gotong Royong* into two types, namely "spontaneous help" and "mutual assistance". Spontaneous help occurs generally in collective activities in agriculture, house building, celebrations, public works and in the event of disaster or death. Mutual assistance is usually based on the principle of individual reciprocity, whether it is on the initiative of the citizens or imposed as an expression of mutual cooperation (Slikkerveer, 2019: 308).

In addition to "Communality," the term "generalized interpersonal trust" is also essential to discuss in examining the future of *Gotong Royong* amid the rise of modern society by the factors that led to it becoming One Dimensional Man. Brunie in Bauwens et al. (2017: 4) explains that "generalized interpersonal trust" refers to values and attitudes rather than how people relate to each other, and that predisposes them to cooperate, trust, understand, and empathize with each other.

Kropotkin's statement about *Gotong Royong* is a belief that despite changes in the arena of human life, *Gotong Royong* still exists. Kropotkin saw the *Gotong Royong* built through the genius and creative nature of wild tribes and half-wild masses during the early days of the

appearance of clans in human history. This first institution had a profound influence on the further development of human social life to the present (Irfan, 2017: 4). *Gotong Royong* is a robust understanding, which describes a joint effort, a charity, a work, or work together and a struggle to help each other. In practice, some principles are used as the basis of Consciousness of spiritual work and physical work. In the *Gotong Royong* principle, the substance of the religious values, consensus, and consensus, family, justice, and tolerance (fairness of humanity) are attached to the fundamental outlook on life or as the philosophical foundation of the Indonesian Nation (Effendi, 2013: 5).

The so-called golden age of capitalism stretched from roughly the end of World War II to the mid-1970. At least in the Global North, states were largely autochthonous, and the working class had been integrated through the mechanism of the Keynesian Welfare State, Fordist production, liberal democracy, and technological rationality. This was an arrangement that had been arrived at, more or less explicitly, through a "social pact" between the state, capital, and the organizations (unions and parties) of the working class. The result would be a widespread sense that the system delivered the goods and made up the best of all possible worlds precisely because it did deliver the goods (Forman, 2013: 509).

In response to the phenomenon of modern industrial society, Marcuse thought that the crisis tendencies of the process of capitalist accumulation had been if not resolved at least contained, leading him to suggest that, barring a catastrophe such as nuclear war, and capitalism, as he explained in "One Dimensional Man" that capitalism would continue to be capable of maintaining and even increasing the standard of living for an increasing part of the population. Marcuse also argues that we, as modern industrial societies, must be able to free ourselves from the hegemony of capitalism, which is very ambitious in uses, such as productivity, as well as ambitions of powerful societies (Forman, 2013: 510).

As in his thoughts on "One-Dimensional Man," Marcuse saw the so-called civic culture and the affluent society — which are the characteristics of liberal democracies such as Britain and the United States — as elements of a "one-dimensional society," one which "takes care of the need for liberation by satisfying the essentials which makes servitude palatable and perhaps even unnoticeable. Just about everything functions effectively to contain the transformative potential of the working class. Marcuse proposed that the four factors associated with the production process were crucial. First, the mechanization of this process reduced physical effort and subsumed the worker in a routine that did not require much of his or her attention. Secondly, increasing occupational stratification amounts to the decline of directly productive labor, the growth of administrative employees, and the assimilation of these two forms of activity so they might become mostly indistinguishable. Thirdly, through consumption patterns and the roles of the culture industry and the welfare state, the working class became culturally integrated, and its aspirations were contained within the parameters of what the system could deliver. Finally, the substitution of technical administration for direct domination in the labor process made the social relations of production ever less transparent: the capitalist became nearly invisible (Forman, 2013: 511-512).

THE PROBLEM OF MODERN SOCIETY

In this study, the decadence of the value of local wisdom in Indonesia and eastern culture, in general, cannot be separated from the historical momentum of the "Industrial

Revolution." The historical momentum has a very significant influence on the development of political, social, and economic theories. Indonesia, as a nation that had been colonized by the West for centuries, certainly had a considerable influence from the development of the industrial revolution accompanied by a variety of ideas.

At the dawn of the nineteenth century, a subtle and little-noticed social change began to take place in Britain (Griffin, 2013: 1). From the milestone of the revolution in England, many historical texts were born, which tried to narrate the historical situation at the time of the industrial revolution and its complex problems. For the most part, historical narratives born of British society discuss human freedom associated with the industrial revolution, followed by its dominant derivatives on economic and political issues. That was in line with the thoughts of Engels quoted by Allen (2009: 418), "Since the Reform Act of 1832, the most critical social issue in England is the issue of the working class, which constitutes the majority of British citizens. What is to become of these propertyless millions who won nothing and consume today what they earned yesterday? ... The English middle classes prefer to ignore the problems that afflict the working class. This is true of most industrialists, those who grow rich amid the suffering of the workers at their pitiful wages."

1. **One Dimensional Man**

Kellner, in his introduction to the second edition of *One-Dimensional Man* in Marcuse (2007: xi), admitted that Marcuse's monumental work had become one of the essential books in the 1960s. Since it was first released in 1964, *One-Dimensional Man* is recognized by many intellectuals as a very significant work in criticizing and diagnosing the fundamental problems of industrial society in that era, and at the same time became a milestone for the emergence of a new Left movement (New Left) as criticism over contemporary Western society, Capitalist and Communist at that time. First written in the 1950s through the early 1960s, the book reflects and contains Marcuse's excitement about the era of industrial society at that time, where two points were sharply criticized, namely the new modes of domination and control social (social control). Besides, the book also expresses the hopes of radical philosophers that human freedom and happiness should transcend one-dimensional thinking patterns and the habits of established societies.

In Marcuse's view, the group of people he calls modern industrial society is a society full of problems. The problem is not fully realized like a problem in the context of everyday common sense. The problem is as dangerous as cancer increasingly undermining human health to death. The unhealthy condition of modern industrial society is surrounded by illusions of life, which ironically are frequently held to and practiced in everyday life. Then Marcuse called this society, a group of 'one-dimensional human beings' because the direction and purpose of his life were only fixed on one axis, namely maintaining the continuity and achievement of the ideal goals of capitalism. More profoundly, Marcuse said that humans with one dimension have repressive and totalitarian characteristics.

In the book *One-Dimensional Man*, there is a theory that is very important and becomes Marcuse's main focus, namely the theory of "advanced industrial society." The theory discusses the process of change that occurs in the production, consumption, and culture sectors that influence the emergence of new forms of domination and social control that are intensified by the apparatus that integrates individual community participants into a view of established society (established society). Such conditions are referred to by Marcuse as "an advanced state

of conformity," a term that determines the standardization and purpose of people's lives. Adjustments made by the community in building their life history result in a reduction in the value of humanity inherent in a free and fully conscious human being. Humans, as multi-dimensional beings, are reduced to one-dimensional creatures. Still related to the conditions that made him uneasy, Marcuse defined what he understood to be the culprit of these conditions, namely what he called the technological society (technological society). Technology has a role in restructuring people's understanding of the concept of workers and economic-efficient times. It even touches on a very terrible aspect, when restructuring can influence the way humans reflect on their lives, that the concept of 'workers' is not only understood to be limited to technical and economic matters, but more radically becomes modes of thought.

2. *One-Dimensional Society dan One-Dimensional Thought*

From the explanation of the various latent problems that have enveloped modern industrial society, in *One-Dimensional Man's* work, he describes it into two parts, namely *One-Dimensional Society* and *One-Dimensional Thought*. Both are the result of the long journey of the historicity of each individual criticized by Marcuse for decades. *One-Dimensional Man* can be understood as a protest against individuality in a traditional industrial society. Cognitive consequences include the loss of the ability to see other dimensions of the possibilities that transcend one-dimensional thinking and society itself. Referring to the roots of his thought, which are based on Hegel's dialectical philosophy, Marcuse insisted on distinguishing between existence and essence, facts with potential, and appearance with reality. *One-Dimensional thought* cannot make such a distinction, so it is subject to the power that develops in society. From there, it draws its view of the world, the basis of behavior in practical terms, and their one-way thinking (Marcuse, 2007: xxviii).

3. *One-Dimensional Society*

Have we ever imagined the emphasis on our freedom in a society that seems reasonable? That is where the share of Freud's iceberg thinking directs us that human consciousness is drawn from its unconscious. Therefore, the things that we are not aware of are our consciousness. In fact, what is considered the most rational in the *One-Dimensional Society* is a social mechanization that has implications for curbing individual freedom. Restraints can be seen from the efforts of social apparatus so that each individual can work productively and be useful for society; efforts to increase corporate productivity; free-market regulation which is not based on the principle of equality and justice; the social apparatus that is authorized in the national context must have a share of power in controlling international resources. That usually takes the form of a trans-national corporation. All efforts that are based on the spirit of work ethics that are characteristic of capitalism by Marcuse are called technological orders, which include political and intellectual coordination that increasingly sinks people into a one-dimensional worldview.

Rights and freedoms, which are widely known as vital factors in the early era of the emergence of industrial society, have now transformed towards a higher stage in modern industrial society. This form of transformation resulted in the loss of traditional industrial society in traditional rationality and traditional content. Freedom of thought, opinion, and conscience are covered and replaced by Enterprise Freedom. All of these things are simplified

into new forms based on the principles of effectiveness and effectiveness (Marcuse, 2007: 3). Instead of wanting to clarify but instead reduce the fundamental values themselves, the values that emerge as a consequence of human existence in their social reality. Herein lies the 'one dimension' of modern industrial society.

Social mechanization in modern industrial society was the object of criticism by Marcuse. However, that does not mean merely blaming technology. Technology, as a tool, does not always reduce human value or alienate humans. Even more critical is when social mechanization is justified as the most rational choice for achieving a "one-axis" goal. So do not be surprised if the mindset of the community becomes reduced to one dimension only, because indeed the group that carries out the function of social control already wants this to happen. The most useful role of social control in creating such a view is through a political system that is adjusted thoroughly and radically, then at the cutting edge of using mass media as a tool for indoctrination.

In the political context, the social apparatus is reenacted through democratic contestation, wherein a dominant campaign the campaign model contains elements of the doctrine of capitalism, such as the jargon "work ethic." Humans are interpreted and appreciated based on their efficient and effective performance in gaining corporate profits and the government in which they work. Besides that, the other jargon is "serving the nation." The goal is that in carrying out its work remain focused and maximize the potential and time for massive profits.

4. **One-Dimensional Thought**

Discussing One-Dimensional Thought, social control that brings repression has really touched aspects of individual consciousness, where the ability to think and act critically against the real conditions being experienced is blurred. The rationality built by the repression has produced a new style of rationality which, when referring to Freud's iceberg, is not real Consciousness, or practical rationality, but pseudo-consciousness.

The example of Capitalist interference in social control is the United States of America which carries the ideology of patriotic nationalism. Every citizen must be proud of his own country, proud of the patriotic spirit of the nation's founders or contemporary war heroes who always wage war in defending their country. It needs to be clarified, that defending the country in the context of patriotism such as that which took place in the United States, is better understood as a struggle for past romanticism and needs to be reinterpreted into the context of today. For the Indonesian nation, the hero is interpreted as an actor of liberation from colonialism and the founder of the state. However, it is also necessary to be a cell-critic that the romanticism of the past must significantly influence the way we live like a civilized society and have an existential Consciousness as citizens. If it can be appropriately realized, then the problematic social control, which reduces the human dimension, will be straightened out.

Marcuse called the condition of people who are not critical of their lives with the term "The defeated logic of protest." The community is already one-dimensional, in which they believe that their perspective is the most rational in achieving an objective that is also rational. Previously, we need to recall that in the trend of Western thought, what is considered as a rationale is the real one, following positivistic truth which in its achievement is based on certain principles and uses specific logical arguments. In the similarities expressed by Marcuse (2007: 127), Reason = Truth = Reality, which collaborates subjective and objective worlds into one

antagonistic unit, where argumentation (reason) is a subversive force that can destroy social repression. With the existence of arguments for his life, individuals can criticize and build Consciousness of the real conditions that are happening to him. The Western-style in formulating a truth is by objectivity jargon that eliminates subjectivity. Such logic is indeed unique and challenging to replace. The real problem does not lie in the reasoning model, but rather its use as a legitimate logic in the application of social control by social apparatus. If we look at the technological rationality built by the social machinery, it will be obvious that what he considers rationale as the principles of capitalism. Therefore, people's way of thinking becomes monotonous and uncritical. Such conditions clarify Marcuse's thesis on One-Dimensional Man as a static condition in which modern industrial society is fixed on one axis of life's goal, namely capitalism itself.

Although capitalism has penetrated into the conscious and subconscious of society, and it stands firmly in the grip of all lines of concrete life, resistance to it through leftist writers' movements that remain consistently underground is still to be appreciated as an alternative form of social control in balancing social control that is made up by the capitalistic system. In the ideal application of positive law, we are said to have the same position, but it is necessary to remember again that all the tricks of the capitalist are not all we can escape or at least reject it. We dive into the inevitable capitalist system. It's a dilemma. In the consumption sector, it seems that it is difficult for us to break away from capitalist corporate products. However, the social criticism of capitalism carried out by Marcuse is not an idea which is an anxious idea, and its ontological status is unclear. These critical left-wing ideas are alternative potentials that need to be grounded in the realm of social thought. At the very least, the great idea of One-Dimensional Man can be used as a detoxification medicine for the overdose of capitalist boasting that sweetly cradles but depresses our individual freedom as authentic human beings.

HUMANS AND EXISTENTIAL PASSION

Many social theorists, even social philosophers, believe that humans are social creatures that cannot be separated from the social world. Consciousness is an essential keyword in discussing people and their existential passion. Hadi (2001: 47) argues that consciousness is bipolar, where consciousness is essentially always relational. Related to the meaning of relationality, Heidegger's concept of Dasein becomes the grand footing of the narrative in the philosophical discourse of anthropologies. Nate Zuckerman (2015: 493-494) in his paper which discussed Heidegger's thinking, stated that Heidegger did not use the term "essence" to pick out what we are. Instead, our essence lies in our "existence," in the way we are whatever it is that we are.

Heidegger once said that humans are creatures thrown into the world and faced with an unavoidable history. Because humans are creatures that think, then the predicate of humans as creatures that never finish with themselves becomes stronger. The consequence is that humans will always question themselves, how they are, how others are, and what is the significance of the existence of others in their lives. That is a philosophical argument that supports a multi-dimensional personal thesis and refutes everything that reduces humans to One Dimensional Man. Thus, humans will always be bound by human values that should not be reduced.

However, there are problems of modernity in the context of Indonesian society - as a country experiencing the effects of modernization of political, economic and scientific reasoning - that is, on the intersection of modern logic with social capital that has become the cultural identity of Indonesian society. *Gotong Royong* is one example of practical social capital-driven by social epistemology inherent in relational, existential human consciousness. Human multidimensionality is found in their existential Consciousness. Existential Consciousness is always associated with the Consciousness of "I" and "Liyan", as expressed by Riyanto (2018: 189), that humans are rich in their consciousness because humans realize themselves as "I". He also added that "I" Consciousness is the origin of human knowledge. The concept of "I" is the concept of subjectivity. Subjectivity is synonymous with depth, involvement, existence, and existence. Riyanto (2018: i) uses the term "Liyan" as an equivalent to the word "the others" which helps him in explaining relationality. Human nature is not only rational but also relational. Humanity is not only in the realm of rationality but also in relationality. Thus, relationality is the nature of our understanding.

HUMANS AS MULTIDIMENSIONAL SOCIAL BEINGS

Heidegger once said that humans are creatures thrown into the world and faced with an unavoidable history. Because humans are creatures that think, then the predicate of humans as creatures that never finish with themselves becomes stronger. The consequence is that humans will always question themselves, how they are, how others are, and what is the significance of the existence of others. The implication is that humans will still be bound by human values which should not be reduced. However, there are problems of modernism in the context of Indonesian society - as a country experiencing the effects of the modernization of political, economic and scientific reasoning - namely at the intersection of modern reasoning and the direction of social politics which happened to be in Indonesia in the middle of finalizing its democratic process, as of the reformation in 1998.

Discussions about humans, starting from the philosophical search of human nature to how humans build their civilizations along with a bit of their identity and values, lead us to the demand to discuss humans in their social world. Borrowing the term Aristotle, humans as *Zoon Politicon* are creatures who cannot live alone, need a container (sociality) to interact called society, or human populations who inhabit certain areas both temporally and permanently. Sociality is what then becomes inevitable in human life.

In sociality, people exchange ideas about things that are reflected by individual consciousness and then expand into collective reflective Consciousness. As a consequence of this reflective ability, it is not surprising that humans then face choices that require them to connect with other humans who are not infrequently very absurd to pass. Albert Camus, this confusing wilderness of life, was used as a stepping stone in spawning his revolutionary thoughts. Two basic concepts of thinking that are strictly related to each other are "the absurd" and "rebellion" which he explained in novels and great essays throughout his life (Suhartono, 1993: 164). He views the world and humans in their sociality as absurd and must then be resisted through rebellion.

Of course, our discussion of social discourse does not merely place human social problems at the problem of existentialism. However, the author will still make it as an introduction to study the anchors of human facticity amid his sociality, which then makes it

easier for us to discuss social issues radically and comprehensively. If in the discussion of human philosophy, we pay a lot of attention to efforts to find authentic human beings, then when discussing human beings in social discourse, philosophical ambitions need to be tamed so that we are not focused on discussing sociality but only focus on certain philosophical streams. If it is also possible to discuss the authenticity of humans or human nature, even in social discourse, it is still considered but is not the main focus. For example, in social contract philosophers, where they begin their thinking with an ontological basis to find out how humans are in the world, which is then followed by axiological tracking where humans can simultaneously become subject and object of value, which then gives an impact to the conceptions and claims of morality in various types.

Human multidimensionality is reflected in Indonesian people who are known for their very high solidarity. However, to make this solidarity work in a national context, philosophical grounds are needed. After the Indonesian state was established, the Pancasila which was agreed upon as the country's philosophical foundation should be able to become an elaborator who embraced all group solidarity into a holistic whole. It seems that the philosophical foundation must be balanced with possible implementations within a nation-state framework. So do not be surprised if Pancasila is also called the nation's ideology. However, how is the relationship between Pancasila and Nationalism? The critical question is to be reexamined because we are dealing with the complex problems of modernity.

Nationalism in the broadest sense means upholding an inclusive and moderate attitude. Inclusive in the sense that nationalism must not be a market commodity that will ultimately enrich the practice of capitalism. Borrowing Slavoj Žižek's thesis, that democracy, as part of political modernization, is always destined to be close to capitalism. These two things, according to Žižek, are a unity that is difficult to separate. Returning to the concept of One Dimensional Man, capitalism plays an essential role in reducing human multidimensionality to one dimension, which only depends on economic orientation. One concrete proof is the individuality of an increasingly ego-centric attitude of urban society. Harmony and solidarity may still be found in rural communities that still uphold "communality", one of which is poured into the practice of *Gotong Royong*.

In Indonesia, as a country consisting of diverse traditions and cultures, it should be able to be selective in accepting changes that are often contradictory to primordial values that already exist. That diversity should be a social and cultural capital in counteracting the influence of modernity, which reduces individual and collective consciousness as a plural and robust society. Both Consciousness is a consequence of human multidimensionality in their lives as co-existence. These two consciousnesses are actually manifested in the spirit of *Gotong Royong*. If the disease of modern society is in the form of individualism and pragmatism which only aims at economic benefits alone, then through the spirit and practice of *Gotong Royong*, it can be prevented. Of course, prevention is not merely normative. As explained by Koentjaraningrat in the beginning, the Consciousness that is built through *Gotong Royong* is a consciousness that is very holistic and represents human multidimensionality. Two aspects of *Gotong Royong* offered by Koentjaraningrat namely "spontaneous help" and "mutual assistance" are a reflection of the multidimensionality of humans as social beings as well as individuals; material and spiritual beings; and beings who are able to reflect themselves into the past and future/creatures that are able to history.

In the aspect of "spontaneous help", the people involved in the *Gotong Royong* are driven by a sense of humanity that is not only an ancestral heritage but is also the result of deep contemplation of the nature of life, the nature of death, the nature of birth, and the nature of man in his life history. Deep reflection or mental exercise in Javanese society occupies a very vital position. Self-reflection is the key to getting complete knowledge about humans and their role in life. Furthermore, in the aspect of "mutual assistance", human nature as a social creature, shows that humans live in coexistence with "the others". Thus, reciprocity is typical in the practice of *Gotong Royong*, so that the moral base is founded on collective morals that are mutually agreed upon and always upheld. The consequence of the aspect of "mutual assistance" is social sensitivity that fosters responsibility for helping each other and maintaining social solidarity.

SOCIO-EPISTEMOLOGY OF INDONESIAN NATIONAL SOLIDARITY

According to Watloly (2016) socio-epistemology is a philosophical project in building knowledge of social character. The intended social character is how knowledge revolves around sociality so that there is an understanding that is social and not individual. Watloly (2016: 5) also explained that social epistemology aims to show a new vision of the nature of knowledge and knowledge that emanates from the depths of the heart and human life (inner vision). The new vision shows that there is an internal link between the nature of knowledge and human society itself. It was stressed that knowledge was never born from space, but always from the space of humanity with various life struggles for the benefit of humanizing human well-being in the social-social context.

Knowledge also does not originate from knowledge for knowledge, because the knowledge, like science, is primarily from humans and for humans. Knowledge comes from the human mind, taste, and will in the life struggle of a human child as a member of the community with humanitarian interests and social duties that have a single diversity. The way is by linking logical space and social space in a critical, coherent, and systematic linkage of thoughts. Social epistemology, therefore, seeks to develop a knowledge system that has a character or social character in the framework of praxis or a knowledge system with discourse and discourse that encourages emancipative actions (liberation) for the task of intelligence, humanization, love, and welfare of human life (Watloly, 2016: 5-6).

Concerning *Gotong Royong*, then as explained by Koentjaraningrat, the two aspects of *Gotong Royong* are based on the value of unity contained in the Pancasila and the slogan of Unity in Diversity, the slogan of the burning spirit of unity, which implies Consciousness as a pluralistic society but is essentially one. Unity is a dialectic of various identities (cultural, religious, ethnic, and racial) with the consequences of state life as the Indonesian people. The Indonesian nation as a collective identity was born from the struggle of diverse identities, which later agreed to uphold the value of unity and commonality above collective consciousness but did not neglect individual consciousness.

The problems that arise in modern industrial society are caused by the dominant Consciousness of individuals who use the logic of survival, where the world, especially sociality, is seen as a place of intense competition. The sentiment of competition, which is based on the ontology of materialism, will undoubtedly eliminate the aspect of humanity that is

actually quality as well as the human spiritual potential. So, from the high competition, that is then to strengthen the orientation of life only on the economic orientation. Worse, the economic orientation that dominates modern industrial society is the orientation of the capitalistic economy, which is a problem for the socialism of the Indonesian people. However, it should be noted that Indonesian socialism is different from socialism that developed in the West. Indonesian socialism does not stand as a single ideology but instead stands as an ideology that complements the spiritual and spiritual dimensions of the Indonesian nation. More clearly, it can be seen in Pancasila as the basis of Indonesian philosophy. Each of the Pancasila sila cannot stand alone, and each one animates with one another, with a hierarchical relationship.

Therefore, between knowledge and Consciousness of the inevitability of social life always go hand in hand and do not negate one another. "One Dimensional Thought" and "One Dimensional Society" as a derivation of the concept of "One Dimensional Man" becomes a thesis that can argue conceptual evidence of the decline of collective consciousness as the Indonesian nation. Through the mutual revitalization of *Gotong Royong*, knowledge built on economic pragmatism can be replaced by knowledge of a social character, where collective consciousness is the main foothold.

The following is the Mutual Assistance revitalization scheme as an antithesis of the "One Dimensional Man" problem:

Collective Consciousness → Collective Knowledge (Socio-epistemology) → *Gotong Royong* as quality and quantity / conceptual and social praxis

1. Holistic Consciousness

Holistic Consciousness is the equivalent of human multidimensionality. The formation of this Consciousness is not by eliminating individual consciousness but embracing individual Consciousness without reducing the uniqueness of each individual. However, society is formed from a collection of individuals with each other's consciousness, or in other terms, and it converges into consciousness as co-existence in sociality. Thus, holistic Consciousness is the dialectic of individual consciousness with collective Consciousness.

2. Collective Knowledge (Socio-epistemology)

Collective knowledge is a continuation of the formation of collective consciousness as the Indonesian nation. However, the essence of society is preceded by a sense of community. Community Consciousness is an Consciousness that is based on human values and material orientation that supports people's lives, in addition to conceptual capital in the form of a shared philosophy of life.

Knowledge of a social character becomes substantial capital to revitalize *Gotong Royong*. However, it is not only revitalizing physical activity but rather strengthening the social knowledge of the community in addressing a handful of life problems that are justified as joint problems that must be solved together. It can be realized because there is a mutual agreement about the "common enemy" that is capitalism, which has undermined and reduced the lives of Indonesian people. A concrete example is the oppression of the poor in the middle of the resource monopoly by capitalists. Not only monopolists in the economic sphere, but rather become a significant political force that monopolizes the lives of many people.

3. Gotong Royong as Quality (conceptual and quantity (social praxis))

After collective Consciousness and collective knowledge (socio-epistemology) are formed or revitalized, the result is strengthening *Gotong Royong* in the conceptual and practical domains. The conceptual domain is the motor basis of cooperation practice, which is the capital in counteracting the negative influence of modernity – as explained by Herbert Marcuse through the concept of “One Dimensional Man” – as well as the practical domain which is a manifestation of the conceptual domain. The manifestation is not only on the individual level, such as individual welfare but rather on the realization of the welfare of living together. Examples are road construction activities, places of worship, post-disaster repairs, irrigation development, and others. Through such a container, the values of other unity can be sown and reaped.

Also, to succeed in revitalization as described in the above scheme, revitalization of local wisdom is needed to become the wealth of the archipelago. The government should pay more attention to the existence of a local culture that represents a pearl of local wisdom, which is constructive for the unity and integrity of the nation. In every region in Indonesia, the spirit of *Gotong Royong* has a different naming, but the essence remains the same. Such things like that need to be activated at the same time as a counterweight to foreign cultural invasion that obscures national identity, including cultural, religious, and social identity.

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